The Liberalist

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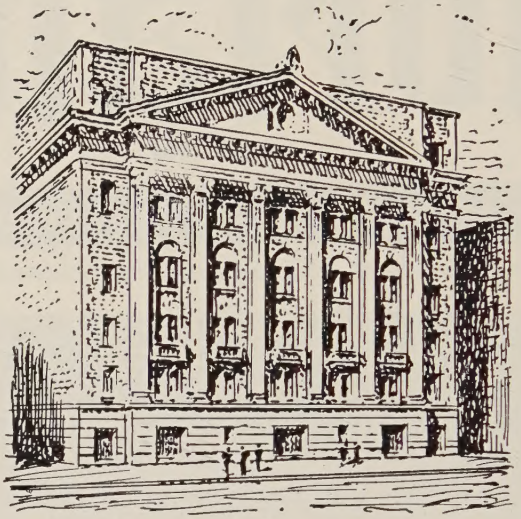
Why is a lake so beautiful?
And why does it bring men peace?
Because it keeps looking Heavenward,
Reflecting all that it sees.

Thus each life can be beautiful,
Reflecting God's light and love
On all of its earthly surroundings,
If the soul keeps looking above.



THE PEOPLES CHURCH OF CHICAGO

Lawrence Ave. at Sheridan Road

This Church was founded July 7, 1912, as a liberal independent church. It united with the American Unitarian Association, Western Unitarian Conference and National Federation of Religious Liberals in 1923. Property purchased for new building 1924. Ground broken June 14, 1925. Corner stone laid November 15, 1925. Church dedicated October 10, 1926. Preston Bradley has been the Pastor from the beginning of the Church.

Declaration of Principles

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

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Power From Right Thinking
Life and You
Meditations
My Daily Strength
Happiness Through Creative Living

ALONG THE WAY

By DR. PRESTON BRADLEY

BECAUSE of the importance of the meeting of the IARF August 9th through 13th, I am going to give you a detailed account of what will take place. I have attended many of these congresses in various parts of the world and found them most interesting and stimulating.

The IARF was organized in Chicago in 1893 and was known as the World Parliament of Religion. This is the first time it has met in Chicago since then. I am returning for the congress and hope to see many of the friends and members of our church present at the University. You are all welcome to come.

More than 500 religious liberals from the United States, Canada, and a number of foreign nations are expected to attend this 16th Congress of the International Association for Liberal Christianity and Religious Freedom.

Mrs. J. Brock Havron, executive secretary of the general committee in charge of the congress, said a delegation of 75 to 100 persons is expected from Europe and that attendance from India and Japan is assured. Nearly 100 paid reservations had been received by mid-spring from Americans in 28 states and the District of Columbia. From 100 to 200 religious liberals in the Chicago area also are expected to attend various sessions.

The stated purpose of the Congress is "to explore various ways in which the basic needs of men in the world today can be met by the ethical and spiritual teachings of the several high religions, with special emphasis on the importance of mutual understanding, sympathy, appreciation, and active cooperation among the various religions."

"Amid wide varieties of opinion and practice," the official program stated, "there is a core of common belief that is not the 'least common factor' but rather 'the greatest common denominator,' to discover which is to give fresh energy to every form of religious conviction and purpose, and to make possible a united effort to create a better and happier and more truly spiritual life for all men everywhere."

The theme of the Congress is "Today's Religions Can Meet the World's Needs Today."

The principal task of the delegates will be to determine the ways in which religions can meet the world's needs.

Six panel-discussion groups, each led by a panel of experts, will meet four times to consider the theme from the point of view of six major categories of contemporary problems. A findings committee including the group chairmen will make preliminary and final reports to plenary sessions of the Congress.

The groups, by subject and chairmen, will be:

Philosophy and Theology, Rev. H. Stewart Carter, Cambridge, England.

Growing Tensions — Social, Racial and Religious, Prof. W. Deutsch, Massachusetts Institute of Technology, Cambridge, Mass.

Science in the Modern World, Rev. R. Lester Mondale, Philadelphia, Ethical Society, Philadelphia, Pa.

Worship, Education, and the Arts, chairman to be announced.

Ethics and Foreign Relations, Dr. A. William Loos, Church Peace Union, New York, N.Y.

Human Values and Economic Forces, Prof. James Luther Adams,

Harvard Divinity School, Cambridge, Mass.

Panel members will include Dr. J. A. C. F. Auer, The Hague, The Netherlands; William Clancy, education director, Church Peace Union; Prof. Kermit Eby, University of Chicago; Prof. Friedrich Heiler, University of Marburg, Germany; Dr. Justin Wroe Nixon, Church Peace Union; Prof. Howard L. Parsons, Coe College; Prof. William G. Rice, University of Wisconsin; Dr. George D. Stoddard, New York, N.Y.; Mrs. Clifton Utley, radio and television commentator, Chicago; and Dean Whitney Young, University of Atlanta.

Of primary public interest, however, will be a series of five evening addresses by spokesmen for five of the world's leading religions. These speakers will be:

Buddhism: Justice Chan Htoon of Rangoon, Burma. Justice Htoon was attorney general of the Union of Burma until he was elevated to the Supreme Court as associate judge in 1955. He is one of the founders of the World Fellowship of Buddhists and has been its vice-president since its founding.

Christianity: Prof. Wilhelm Pauck, a native of Germany who is professor of church history at Union Theological Seminary, New York, N.Y., and was professor of historical theology at the University of Chicago from 1939 to 1953. He is the author of several books, including *Religion and Politics* and *The Reformation and Protestant Liberalism.*

Hinduism: Dr. Kalidas Nag, Calcutta, India, a member of the Brahmo Semaj and for many years professor of Indian history at the University of Calcutta, who has been visiting lecturer at many universities throughout the world. He is author of several books, including *The Golden Book of Tagore, Greater India, New Asia,* and *Tolstoy and Gandhi.*

Islam: Sir Muhammad Zafrulla Kahn, a judge at the International Court of Justice, The Hague, and a former foreign minister of Pakistan, from 1947 to 1954. During that period, he also was leader of the Pakistan delegation to the United Nations.

Judaism: Dr. Solomon B. Freehof, Rabbi of Rodef Shalom Temple, Pittsburgh, Pa., since 1934. Dr. Freehof, born in England and educated in the United States, taught nine years at Hebrew Union College and was rabbi of Kehillah Anshe Maariv Temple, Chicago, for 10 years. He has been president of the Central Conference of American Rabbis and a member of the executive board of the Union of American Hebrew Congregations and of the Division of Religious Activities of the National Jewish Welfare Board. He is the author of *Stormers of Heaven, Commentary on the Book of Psalms, The Small Sanctuary, In the House of the Lord,* and *Reform Jewish Practice.*

Delegates and members of the congress from abroad will arrive in Chicago by bus from Montreal, P.Q., late August 8, and registration will begin the following morning. Tours of the University of Chicago, the Museum of Science and Industry, the Museum of Natural History, and the Art Institute will be conducted during the day.

Members of the IARF secretariat and of the executive committee and speakers will be guests at a luncheon sponsored by the general committee for the congress. Delegates will be welcomed that evening at a dinner at which speakers will include Mayor Richard J. Daley of Chicago; Rt. Hon. J. Chuter Ede, IARF president; Dr. Dana McLean Greeley, chairman of the general committee, and Chicago hosts. The first of the five public meetings will follow.

Dr. Andre Bouvier, Geneva, Switzerland, will preach at the congress service of worship Sunday, August 10. Speakers at morning chapel services will include Dr. Von Ogden Vogt, minister emeritus of the First Unitarian Church of Chicago; Rev. F. Kenworthy, principal of the Unitarian College, Manchester, England, and Dr. William Wallace Rose, retiring minister of the First Universalist Church, Lynn, Mass.

I shall be the principal speaker at the all-Congress Luncheon on Tuesday, August 12th.

The afternoon of the 12th will be devoted to a business meeting of the IARF and caucuses preceding it.

The Congress will end with a candlelight service at the First Unitarian Church of Chicago and a farewell reception.

An all-day city-wide bus tour of Chicago has been arranged for the following day, August 13th, for delegates who can participate and they will visit our church. I hope that the Hospitality Committee of our church will be on hand to greet the Congress on that morning. After visiting us, they will go to the First Unitarian Church of Evanston for luncheon, and a farewell dinner is planned that evening.

Any information that you would like about the Congress may be secured by calling Mr. Kraft or Mrs. Harrison at the church office. The Congress is attracting world interest and many of the personalities present will be international figures. The International President is the Right Honorable Chuter Ede, former Home Secretary of Great Britain. Many of you will remember him as occupying our pulpit last year.

A post-Congress tour for visitors from abroad will leave Chicago August 15 by private motor coach for Pittsburgh, Pa., Washington, D.C., and the Boston area. Overnight hospitality is planned in Unitarian homes.

Persons attending the congress will be housed in a new women's dormitory on the campus of the University of Chicago. Meals will be served in an adjacent building. Most of the meetings and events of the congress are scheduled in university or nearby buildings.

"EDUCATION and the LIBERAL MINISTRY"

Sermon by DR. SIDNEY E. MEAD
President, Meadville Theological Seminary
University of Chicago
in the Peoples Church, Sunday, May 18, 1958

IT IS a privilege to appear in this, The Peoples Church of Chicago, and an honor to stand in Preston Bradley's pulpit.

I am the President of The Meadville Theological School. The fact that my name is Mead is sheer coincidence. The School was founded in 1844—some time before I was born—in Meadville, Pennsylvania. Hence the name. It was moved to this city, to be affiliated with the University of Chicago, in 1926. The Meadville buildings occupy three of the corners at the intersection of 57th Street and Woodlawn Avenue, on the edge of the university campus. On the fourth corner stands the beautiful First Unitarian Church, its steeple towering over the surrounding area.

Here, then, is a great Unitarian centre. The location of the buildings exemplifies the close relationship between the liberal churches and university education, between religion and

the intellectual life. It is in this atmosphere that students of Meadville receive their theological school education, their preparation for the ministry in liberal churches.

It is a privilege to appear here, in the Peoples Church, because it is a large church. According to the current *Yearbook* of the Unitarian denomination there are 7,629 members in all the Unitarian churches of Illinois. And 4,204 of them, about four-sevenths, are members of *this* church.

But more important, this church for forty-six years has been an outstanding exemplar of liberal religion. It has represented Theodore Parker's ideal of good sense applied to theology and religion applied to life. As such it has never been, and is not, narrowly sectarian. It is truly a "peoples church" in which not only are "all kinds and conditions of men" made welcome, but they are ministered unto by a great preacher and pastor who is a minister in good standing of the Congregational and Universalist denominations as well as the Unitarian. It is a church in which people who want good sense in theology and religion applied to life may be themselves even in worship. Here in services they may laugh as well as weep, and may applaud as well as sit in solemn silence. Here through the years the great themes of eternal significance have been presented, but the personal joys and woes, the triumphs and defeats, the laughter and tears, of individuals have not been forgotten.

There is a natural affinity between such a church and The Meadville Theological School. The original *Prospectus* of the School declared that "students of all persuasions are entitled to equal privileges and will receive like attention," and its Charter states that "no doctrinal test shall ever be made a condition of enjoying any of the opportunities of instruction in the School."

Just a little more than a year ago I stood in this pulpit on the occasion of the celebration of one of Doctor Bradley's important anniversaries. I should like to repeat part of what I said then: "One of my earliest memories of life in Chicago is that of listening to the voice of Preston Bradley coming to us over the radio, and therein I recognized a man of rare abilities and of spiritual power . . . Already he had built, and served this church for twenty-five years, and that was twenty years ago. Yet I see no diminution of his power."

I expressed then the hope that we of the theological schools might "pass on to the coming generation of ministers" some of Doctor Bradley's "spiritual power, while we are enabling them to gain a sound education." That is still my hope.

It has been the hope and endeavor of the directors of The Meadville Theological School since its founding one-hundred and fourteen years ago. Its first President in his Inaugural Address in October 1844 declared that the great work of a theological school is "the training of profoundly learned, and devoutly earnest teachers of the Christian Religion, — preachers of righteousness." Naturally, he said, the School should inculcate "thorough mental discipline, freedom of inquiry, and an invincible love of truth." But it should also kindle in the student "a deeply devotional spirit" since "we would not have religious teachers of enlightened intellects and undevout hearts."

An enlightened intellect and a devout heart; a soundly disciplined mind and compassion in the soul—it is this combination that spells out spiritual power and makes the great minister. To me this minister of well-stocked

and disciplined mind tempered by compassionate heart is the "liberal", whatever be the creed he may profess. For being "liberal" is a matter of attitude rather than of doctrine, of character rather than of opinions held.

To produce such ministers is the purpose of our School. This is why its directors have always asserted on the one hand that "no doctrinal test shall ever be made a condition of enjoying any of the opportunities" it presents, but on the other hand have insisted upon both enlightened intellects and devout hearts in its students. Hence in its program regular services of worship in the chapel have always gone hand-in-hand with the formal instruction in the classroom.

But the education of such liberal ministers is not an end in itself. They are to be ministers of churches. And local churches in America belong to a denomination which represents an aspect of mankind's universal church. Hence we say that the purpose of a Unitarian theological school is to prepare men and women to lead the liberal religious movement. Thus its purpose is always related to, and in a sense subsidiary to, the purpose of the denomination it primarily serves. Its enterprise is to further the best interests of that denomination as a whole, by providing it with able leaders. It must never serve the exclusive aims or purposes of any individual, party or faction.

But the nature of the liberal religious movement is such that the aim of its theological schools must be the *education* as well as the *training* of ministers. Here "training" means learning the various skills necessary to perform the functions of a minister, as those functions are generally accepted by the churches. A good minister should know the basic techniques of preparing and delivering sermons. He should know how to conduct the various services of the church, weddings, funerals, christenings and so on. For these skills he can and should be trained. This is not difficult.

But "education" means the development of critical intellectual ability, so that the minister can understand these skills of his profession in the perspective of the purpose and long-range goals of his church and denomination. The liberal minister must know *why* as well as *how*. To know this he must think. And education is the cultivation of the ability, the desire, and the courage to think about, and if need be to question anything and everything. The liberal minister must be prepared to obey the Scriptural advice: "Test everything" and "hold fast [only] what is good."

Of course in encouraging such thinking in a church there is always the danger that some will not think well, will come to erroneous conclusions, and disseminate errors. But here I agree with the first President of Meadville, that it is "better to think wrong sometimes than not to think at all."

The School exists to cultivate the ability, the desire and the courage to think. To do so, it must provide the student with the materials to think with and think about. Hence it must communicate to him facts, figures, exact information, and inculcate in him a high regard for them. Much of this material he must actually store in his memory.

This is not the difficult part of education. Most young people have a consuming curiosity. And almost anyone who sits in a teacher's chair can persuade or coerce them into memorizing a surprising number of facts and figures by the simple expedient of mak-

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The Liberalist

FREEDOM—FELLOWSHIP—CHARACTER

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EDITORIAL

THOUGH I never remember the time when I did not want to be a preacher, do not think that I was a little angel or that I remained an angel. When I was a boy I knew where every watermelon patch was in our township and I knew what nights they were the ripest.

My family was not particularly anxious for me to be a preacher. We were very humble; my father was a blacksmith, my mother a little country girl who never went to school a day after she was fourteen, and my father never after he was fifteen. We knew nothing but hard work and poverty. But my father and mother were the greatest people I have ever known or ever will know.

My mother's family was a rather prominent family. They were the Warren family. The Uncle was the founder of the Bay City Tribune; he was a banker; also Ambassador to Japan and Ambassador to Mexico, and was appointed by President Coolidge as Assistant Attorney General of the United States. Charles Beecher Warren made a great name for himself. My grandfather's brother was an Internal Revenue Collector under Abraham Lincoln. They were a great family and I think they sort of saw the profession of law for me; a public and political life; an understandable ambition in parents, particularly when this one branch of the family was taken into consideration.

As I went into high school and on into college, I had difficulty with the orthodoxy of my childhood. I did not like creeds nor absolutism—the finality of the religion I had known. I did not like its inflexible nature. God seemed so much more to me than just the God of some church or some creed and I had difficulty from the beginning with the authorities of theological institutions and in religious denominations.

I just loved people; I do yet; I think if there is one thing more than anything else which explains what I have tried to do in the world, it is my love of people. I like to think of religion as something that belongs to the people; not something bound up in a creed or an institution or an organization, or a house or a building, or even in an altar. I always felt it was something in the hearts of men and women.

Now, as life deepens for me, I am very conscious of the fact that I am facing the sunset, and I wish I were twenty again; I wish I had 50 years

of it left; that I might be beginning all over again. I wish more than anything that I could accumulate the experiences of these years and put it into the heart and mind of a young preacher of about 23 years of age, who would have 45 or 50 years ahead of him.

As my life deepens I feel so sure that there is an answer to all the controversies, the hatreds, the intolerance, all of the antagonisms of people because of color, race, religion; yes, and as applied to nations, to all the consternation and confusion of this hour; I have seen it, I know it. I have been through it, and there is an answer and a remedy.

As this 46th year of my ministry in the pulpit of the Peoples Church comes to a close and I begin my 47th year, I say to you that the last days of my life shall not be spent in controversies and arguments about the things that separate people; I shall not utter one syllable in a sermon during whatever there is left of life for me, that will make people dislike or misunderstand each other. During whatever is left of life for me I shall, to the best of my limitations, which are many, seek for those things which unite people rather than the things that divide them.

There is an answer to every problem in the world. There is an answer to every troubled life. There is an answer to all the turmoil and confusion, the harshness of life. There is an answer to it which I see.

There is still time to find our way back to God; to find our way back to spiritual truth, spiritual things. If you do that, and the spiritual becomes the great emphasis and the great purpose of your life, you won't have to worry about the future of this church or of this nation. Perhaps our greatest need is for us all to get down on our knees. So, for the rest of my ministry —I do not know how much there is, that is not in my hands,—but for whatever time is left, I am going to sound the note of God.

There is a way. It will have to be the Way of Christ. I am not interested in creeds, labels, intellectual distinctions and the niceties of philosophers; I am not interested in all that. Human hearts and human lives are breaking and the world is being drenched in tears because of oil—because of men wanting to be free. We must find a way to human hearts. We must put a vacant chair at all the conference tables, wherever they may be, and when the people gather to be seated and they say "Why, who is going to sit here? What candidate? What foreign minister? What diplomat?" Then let the people stop quarreling, and let all the churches say: "Make way for the King! The King of men's souls! Make way for the one who said: 'I am the way, I am the truth, I am the light!" I have come to the conclusion there is no other way.

Education and the Liberal Ministry

(*Continued from page* 7)

ing them regurgitate in an examination as a requirement for credit and graduation.

The difficult part of education, and especially of theological education, is to inculcate in students the desire and the courage to think about the facts and figures they learn and about the activities in which they participate. Much in the American educational system tends to discourage such thinking, for example, the grading system and the custom of counting course credits for graduation, both of which imply that learning is a matter of quantity rather than of quality.

Yet I cannot conceive of a liberal minister who is not a thinking minister, and hence at times a minister strongly critical of traditional ideas, theologies, and modes of practice.

But the man of compassionate and devout heart is never a mere carping, destructive critic. His disciplined intelligence may lead him to criticize and reject some ideas and practices. But in his heart he loves people despite the error of their ways. Hence he is subtly sensitive to their needs as human beings, and slow to destroy even the wrong beliefs by which they live, until something better can be substituted. Ralph Waldo Emerson was an iconoclast. But, as someone has said, he did not smash the old idols with much noise and violence, but quietly took them out of their niches and packed them away in the soft cotton of forgotten things. That should be the fate of outworn doctrines, and that should be the method of the liberal minister.

This, then, is my ideal liberal minister. He is a thinker with compassion in his soul. He is a person of hard head and soft heart. He has been trained to perform the regular duties and services of his church with grace and ease. But he has also learned *why* as well as *how*. He has learned a great deal about his culture, its history, its great ideas, its science, its literature, and its art. Above all, he has become acquainted with its religious tradition and his and his church's place in that tradition. He knows the traditions and teachings of the world's great religions.

This learning has given him a vast storehouse of materials to think with and think about, and a high regard for "the facts." He is wise in the ways of men and of institutions. He is patient even with their blindness and slowness. He is a person of faith, a person with a grasp on the framework of the universe, a person with a sense of direction. He has a sense of honor. He is, in brief, religious.

It is the task of the school to prepare such ministers. But how? What kind of education does this require? How is it to be set up and administered?

Some people have strong opinions about this, and are dogmatic about the kind of program required. I am not. I have been a teacher in theological schools for almost twenty years. I have seen generations of students pass through the school and into the ministry.

And sometimes I am inclined to agree with the girl in Carl Sandburg's *The People, Yes:* "If you've got the right kind of face and personality you don't need the education, and if you haven't got the face and personality you can never get education enough."

More seriously, the beginning of wisdom for the educator is to recognize that there are some things a school cannot do, as well as some things it can do. For example, a school cannot give a student basic intelligence. It cannot give him common sense. It cannot give him a faith to live by. It cannot make him sympathetic and compassionate. It cannot make him love people. It cannot give him a sense of humor. All of these qualities are essential for the successful minister. But they are what used to be called "gifts." *With* these qualities, a man may become a great minister without formal theological school education at all—as witness Doctor Bradley. Without them a man can never be a great minister, no matter how much formal education he has.

This suggests that the success of a theological school's work depends first upon its finding and enrolling the right kind of students—that is, students with these qualities.

Every theological school makes a

great effort to do this. And they must look to the churches. Such embryo ministers do not just happen. They are nurtured to the point of vocational decision in a church which in its faith, and life, and work continually suggests that the liberal ministry is a live option for all able young men and women. They should come to the Seminary with a real understanding of what the ministry is and can be—an understanding of its darker as well as its lighter sides—and the feeling of Saint Paul; Woe is me if I preach not the gospel!

I have been told that from this church, six men have gone into the ministry. You are paying your way in the total enterprise.

For these students the school provides a sound educational program. Meadville belongs to a federation of four theological schools at the University of Chicago. The others are respectively Baptist, Congregational, and Disciples of Christ in background. The basic principles of the federation are genuine University education for the ministry, and genuine interdenominational cooperation in sponsoring it.

Meadville's faculty is the Federated Theological Faculty of the University —a faculty of about thirty-five competent scholars, on a par with the faculties of Law, Medicine, and other professional schools.

The course for a Bachelor of Divinity degree is a four-year program of graduate studies. It has three main parts:

First, every student is required to take work and pass comprehensive examinations in eight basic disciplines: Bible studies; history of the Christian Church; History of Christian Thought; Constructive theology—in which he is required as best he can, to work out his own point of view; the world's great religions; Religion and Ethics; Religion and the modern sciences of man, which prepare him especially to guide people in counseling; and Religion and the arts.

Second, each student takes specialized work in one of these disciplines that he may be acquainted more thoroughly with the content and methods of one area of study.

Third, he spends one year in an Internship under competent guidance in a church. During that year he takes a responsible part in the work of the ministry, and learns by doing.

Meadville provides its students with regular tuition in speech—that they may learn to say well what they have to say.

This is a rugged program. And it ought to be. Commonly, I think, theological students are in more danger of being bored to death than of being worked to death. And the program in the school should be as rugged as the minister's work in a parish.

Since we have a completely interdenominational faculty, and because the three-hundred and eighty students of the four schools all sit together in the same classes and take the same examinations, we have all the advantages of a large, interdenominational University theological school. But because the twenty students for the liberal ministry have a home and center on the campus in Meadville and the First Unitarian Church, we also have all the advantages of a small and intimate denominational seminary. This is the genius of the federation set-up.

Of course I realize that any program is only as good as the people who conduct it. I think that the people, the teachers, the administrators, the staff-members, who conduct our program, are very good. They all have a due regard for the saving principle that the school exists for the students, not the students for the convenience of the school.

The school exists to make it possible for those who want it to get an education for the liberal ministry. For that purpose its facilities and money are dedicated, and its program is constructed and administered. But the school cannot give to, or force upon a student an education unless he really sees its value and earnestly desires it. So we are back again to the suggestion that something beyond the range of programs, namely, such desire and commitment, are of primary importance in education.

But how are they to be communicated and nurtured? They are nurtured first in the church from which the student comes. At Meadville they are encouraged and developed by making the school in cooperation with the churches, a center of local church, regional, and denominational life and activity. In such a center the student, while pursuing his formal academic work, lives continually with the men and women, lay and clerical, who are engaged in the work of the churches.

Thus is the student constantly reminded that the formal education is not an end in itself, but a preparation for religious leadership among such people. Thus is he reminded that such leadership requires stature in character, and sound education. Thus is his desire stimulated to make the most of the opportunities that such a school offers, and his commitment to getting the necessary education strengthened. Thus is the gap between the school and the church bridged, and the transition from the classroom to the pulpit made natural and easy.

Finally, it is seen that in this conception of the great work of training and educating liberal ministers, you of the churches have a direct and responsible part, equal to that of those of us who conduct the schools.

INTERDEPENDENCE

Reprinted from Belfast Telegraph
Saturday, July 6, 1957

IN the early part of the month of July there are three celebrations which are observed with great enthusiasm.

In the United States of America, the Fourth of July, which is known as Independence Day, because on that date in 1776 the Declaration of Independence was adopted, is probably the outstanding date in the American calendar.

The Twelfth of July is for Northern Ireland a day of great rejoicing, and the most notable holiday in the year, while two days later France greets the national holiday of July 14 with all the gaiety and enthusiasm of the Latin temperament.

It is a fact worth pondering upon that each of these festivals commemorates and reaffirms the determination of a people to be free.

When a civilized community which has established its own way of life looks back over the years, it instinctively selects for special remembrance the moment when a decisive blow for liberty was struck.

Northern Ireland is small in area and importance when placed alongside vast countries like America and France, but the principle is the same, and our rejoicing springs from the same fountain head, namely a love of liberty.

In earlier years the exuberance with which the United States celebrated the Fourth of July had in it something displeasing to the British public, for after all, the day marked the decision of the Colonists to free themselves

from British rule, but with passing of the years this feeling has disappeared, and we fully acknowledge the right of a country filled with the spirit of energy and self-reliance, and possessing boundless resources to choose their own form of government, and shape their own destiny.

France also celebrates on her national day of July 14 the decisive uprising of a spirit of revolt against ancient tyranny, and a determination to let the will of the people prevail.

In all these occasions of public rejoicing there is also a serious side, which leads men to do some mental stocktaking, and ask themselves how far the ideas which found expression at the time of crisis are being carried out.

Are they still valid for our day and generation? Independence once it has been achieved, needs to be re-examined as a working policy, and the slogan "Ourselves alone," certainly requires some modification in a world which is becoming ever more closely knit.

The outstanding fact of the modern world is that no country can safely isolate itself from its neighbors, or pursue a line of conduct which ignores their existence or flouts their wishes.

Not Independence but Interdependence is the watchword for today. It is the only way in which nations can live together in friendship and security maintaining their individuality but sharing in a common brotherhood.

"WHAT ARE YOU STANDING FOR?"

Sermon by DR. PRESTON BRADLEY
Pastor of the Peoples Church of Chicago
June 1, 1958

THE subject this morning is a question that I first used two weeks ago today when I was preaching the sermon in the chapel at Beloit College before a thousand young people who were students, and some of them graduates of this year's class, at Lake Forest: "What Are You Standing For?" I don't suppose there is anything that indicates more deeply the character of an individual than "what that individual is standing for"! The things you and I represent to others which constitute those things for which we stand are pretty good evidence of our character! So when I ask the question "What Are You Standing For?" it's a good question on which to make a self-analysis: "What am I standing for?" What are you standing for? When someone mentions your name to another in a gathering, what immediately comes to their mind about you? When you are in a discussion with someone else, what's the first thing that comes into their mind? The first thing that will come into their mind will be "what you are standing for," what you represent, for we are all representatives of something. Whether we acknowledge it or not, we are, all of us, standing for something! We're either standing for good things, for honest things, for honorable things, for sacrificial things, for good workmanship, for everything that makes for dignity and nobility, or we're standing for the things that tear down and destroy and disintegrate our lives. Nobody ever stands still! Not a person in the congregation this morning; not an individual listening, ever stands still! Something is happening to you with every tick of the watch—every tick of the watch you are becoming different! There is no such thing

as remaining stationary—it doesn't exist! And if that is true, and I am quite convinced that it is, then there's only one of two things that can happen to you or one of two things that can happen to me: we are either going forward or we're going backward! Something is happening every hour to us and what is happening is either sending us forward or it is turning us around and sending us backward! Therefore, it seems to me of superb importance for each one of us to analyze ourselves and to find out what we are standing for!

As I call the names of great men of history who have stood for so much, we don't have to ask them the question —their lives are the answer! You don't have to ask John Milton where he stood on democracy! John Milton stood before the judiciary of Great Britain—and stood alone! He knew where he stood!

You don't have to ask Gandhi where he stood—you know where he stood, and he knew where he stood! And as he tramped to the sea to make salt out of sea water to throw in defiance at the taxation of Great Britain, Gandhi knew where he stood—and he stood!

You don't have to ask Albert Schweitzer where he stands! Albert Schweitzer has convinced you of his position ever since he chose the hard way with the neglected, the despised, the forgotten and the sick, and turned his back on a life of affluence, ease and fame!

Ask Abraham Lincoln this morning! You young men in this age where there are great economic, industrial, political and educational problems, ask Lincoln where he stood! His life will answer you from the time when, as a youngster, he stood on a flat boat in New Orleans on the Mississippi and saw black men being sold as cattle, and he clenched his fist and said: "If I ever get a chance, I'll hit that thing so hard that it will affect the world!" His chance came—and he did it! Ask Abraham Lincoln where he stood!

I could go on and on, and would if I had time, to give you classic examples of great men and great women who knew where they stood and they stood, most of them, alone! They were not "organization" men, they were individuals! And in this era, where the individual is being submerged in the power of the social group and we are all being poured into molds of conformity, there never was a greater hour for someone to stand, and know where they stand! Where do you stand on slums and poverty? Where do you stand on political chicanery and mediocrity in government? Where do you stand on illness? Where do you stand on the problem of the aged? Where do you stand on the problem of the poor?

Has Christianity nothing to say to this? Is Christianity only an otherworld religion? Does Christianity only have to do with what happens to us after we're dead, or is Christianity a living, vital, vibrant, dynamic force that will cause us to do what the Master did! You knew where He stood! He made the greatest indictment of the exploiters ever made in human history, those who would wax rich and eloquent on the sacrifices of the poor! He made the first great speech on where He stood on the housing problem and the other problems that are afflicting American life when He said, "Make not My Father's house a house of merchandise"! He hurled to the money changers, twenty centuries ago, the great philosophy of social justice and of love and of cooperation! Where do you stand on these things? Where do I stand on them? Have we the courage to stand alone?

The greatest leaders of history have always been the non-conformists, the

people who refuse to "think with the crowd; dress with the crowd, act like the crowd and live like the crowd"! The "crowd mind" has never contributed to the solution of a single problem of civilization—not one! The problems have been solved by the great non-conformists of history, the men and women who would face social loss, prestige, everything, and having done all, stood for something great! In this hour and in this era it's going to be more costly to stand alone than it has ever been! Society will always "play its pets and favorites," as long as you do not disturb it; as long as you "play safe" in your thinking, safe along the line of leave well enough alone, don't attack poverty or exploitation, just talk about the sweet bye and bye! As I have said a hundred times in this pulpit, and I say it under the impetus of this moment: I am not interested in the sweet bye and bye half as much as I am interested in the "nasty now and now!" I'm more interested in getting "heaven into people" than I am in getting "people into heaven"! I am more interested, much more interested, in getting "hell out of people" than I am in getting "people out of hell!"

The religion of today must be the religion that dares stand alone in the face of everything! And young man and young woman, if you choose to remain an individual and stand for something you'll have a lonely way, but the great of the way have always had lonely ways! The least of us can stand for the greatest thing! Like the flag that flies on a masthead, it is not the mast that matters, but it's the colors it flies! And if we can run up to the masthead of our lives the symbol that we want to help and build and construct the Kingdom of God then, and not until then, are we Christian in the highest and the best sense.

BOOK CHATS

HERMAN Kogan, literary and drama editor of the Chicago Sun-Times, has written the Story of the Encyclopedia Britannica. He calls the book *The Great EB.* Mr. Kogan, with Lloyd Wendt has written *Bet a Million, The Story of John W. Gates; Lords of the Levee,* a candid political history of Chicago's notorious First Ward; and *Give the Lady What She Wants,* a history of Marshall Field & Company.

Frederic G. Melcher, editor, *Publishers' Weekly,* commenting on *The Great EB,* says "You are to be congratulated on having gotten the right man to do this piece of work . . . which must have taken a good deal of careful research in organizing the material into usable shape. Mr. Kogan has been very successful, I believe, in every aspect of his work. . . . The book . . . contains some portraits of men that will be useful in studying the story of business in general. These portraits run from those of Smellie and Constable to Benton and Yust, and in between, the amazing picture of Horace Hooper. What a man!"

Stanley Morrison, historian of *The Times,* London, say that "Mr. Kogan has skilfully unraveled a most complex story. He has imparted interest, and even excitement, to highly prolonged and intricate transactions. This is particularly the case when he deals with

the London "Book War." For this portion of the book he deserves the greatest credit. . . . The modern section . . . is among the best in the book. I rejoice to have known some of these characters, but even had one never known Wood, or Benton, or Hutchins, the story would be as exciting a passage in high publishing as exists in the language. . . . The whole is very lively writing and provides, too, a certain inspiration, though Mr. Kogan seldom loses an opportunity to encourage the reader to smile."

How did one of modern man's most ambitious intellectual and commercial enterprises begin? What people sparked it? Who were those who made it flourish? Who now carry on its traditions? What were the trials and triumphs?

It began in Edinburgh in 1768. Then there was the era of Horace E. Hooper, the flamboyant, daring American who guided EB through its most hectic and imaginative period of growth from 1898 through the early 1920's.

There is the modern period, following the story through the ownership of EB by Sears, Roebuck to the present profitable and influential years under the leadership of William Benton.

The story is told in the terms of the men whose imaginations and convictions built the *Britannica*. It is an extremely entertaining study of the instinct and enterprise of a host of colorful figures who have made EB what it is—a world-wide educational institution which is likely to be prospering as a vital educational medium a century and more from now.

Some of the chapter titles intrigue the imagination. In Part One: Three Men of Edinburgh—"Balloon Tytler" and Others—Constable's Famous Supplement—A Generation Spanned—The Ninth Edition . . . and Horace Hooper —An Amazing Alliance.

In Part Two: We've Done It! We've Done It!—Devices Novel, Devices Picturesque — Hooper's Revolution — The Book War—A Man Called "X"—Hooper versus Jackson—The Contract With Cambridge—"High Tide Mark of Human Knowledge"—Triumph . . . and Gloom—Hooper's Last Efforts.

Part Three: Prelude to 1929—"A Monument of Learning"—Innovations and Increases.

Part Four: Benton's Gamble—Of Books, Films, and Great Books—A Crisis Met and Solved.

Part Five: The Modern EB: How It Is Edited—The Modern EB: How It Is Sold.

Salesmen, financial wizards, lawyers, advertising executives and just plain housewives and white collar folks will find the book stimulating, informative, inspiring and entertaining.

The *RADIO* MAIL BAG

By ETHEL WELLS SMALLEY

NOW is the time to look into summer loan privileges at the library. There are also interesting exhibits every month. In June there was an exhibit of Indonesian musical instruments, lent by Mrs. Elizabeth A. Kidd; the Consulate General of Israel lent an exhibit of "Israel Through Its Stamps"; the Ekco Products Company had an industrial de-

sign exhibit of "Housewares on the Horizon"; and the Continental Scale Corporation had a technology exhibit of Scale Manufacture. It is too late for the June exhibit of course, but I mention it to give you an idea of the variety in the various exhibits each month.

I phoned Miss Mildred Bruder, who is in charge of publicity for the Library and asked for the exhibit list for July. It is as follows:

Randolph Street Corridor: The Chicago Area Camera Clubs will have a "Small Print Salon." This exhibit will last through July and August. I have a friend who belongs to the Chicago Color Camera Club and have attended with her some of their special showings of slides. I am sure from what I have seen that this "Small Print Salon" will be well worth seeing.

Also in the Randolph Street Corridor will be an exhibit by the Military Miniature Society of Illinois of "Toy Soldiers and Miniature Figures."

In the Art Department: There will be two exhibits. "Hand-crafted Rugs and Hair Jewelry." Lent by Mrs. Oscar C. Siegert.

In the Music Department. "Military Musical Instruments of the Eighteenth and Nineteenth Centuries," lent by Harry B. Mygott.

In the Technology Department: "Arctic Research," an exhibit provided by the U. S. Army Corps of Engineers.

The Children's Book Caravan, sponsored by the Chicago Public Library, has been giving special summer service to children of elementary school age in several different areas, beginning on June 9th. Library cards and books for home reading will be issued directly from the mobile unit under the direction of members of the Children's Department staff. Mrs. Gladys Herbert will be in charge of the Book Caravan.

On Mondays the Caravan stops at Our Lady of Good Counsel School, 3528 S. Hermitage Ave., from 9:30 a.m. until noon, and at the LeClaire Courts, 4410 S. LaPorte Ave., from 1:30 to 4:00 p.m.

Tuesday stops will be made at Santa Monica School, 5115 N. Montclaire Ave., from 9:30 a.m. until noon, and at the Oriole Park School, 5424 N. Oketo Ave., from 1:30 to 4:00 p.m.

Beginning with July 2nd, the Wednesday schedule opens, when the Caravan will stop at the Stevenson School, 8010 S. Kostner Ave., from 9:30 a.m. till noon, and at the Mark Twain School, 5131 So. Linder Ave., from 1:30 to 4:00 p.m.

On Thursdays, beginning with July 3rd, the Caravan will stop at the Schmid School, 98th and Greenwood Ave., from 9:30 to noon, and at the Riverdale School, 13233 So. Prairie Ave., from 1:30 to 4:00 p.m.

On Fridays, beginning with July 11th, the stops will be made at the Linne School, from 9:30 a.m. to noon; and at the Solomon School, 6206 N. Hamlin Ave., from 1:30 to 4:00 p.m.

Be sure to inquire about the loan privileges at your branch library, as these are made to both arm chair and actual travelers.

* * *

While we are on the subject of children and their imagination, here are two or three poems Mrs. Bradley brought home from her fifth-grade schoolroom. The children were writing on what they would like to be if they were someone or something else.

IF I COULD BE SOMETHING ELSE

If I could be something else—
What would I be?
I know I wouldn't dare to be
A monkey in a tree.
Maybe, I think I'll change into a tiny flea.
Perhaps I better stay
Just plain old me!

Edith Daley

IF I COULD BE

If I could be a bird in the sky,
I would like to be a magpie.

If I could be a Christmas tree so gay,
I would want to be put on display.

If I could be a flagstaff high,
I could see the world from in the sky.

If I could be Sputnik III,
I would go over the Mediterranean sea.

If I could be an overcoat,
I would not go out in a motor-boat.

Ronald Baumann

IF I COULD BE A TEACHER

If I could be a teacher,
I would teach in a country town.
I would make ice cream and cake
The golden, golden rule.
I would like to have the kids all around,
If I could be a teacher in a country town.

If I could be a teacher,
I would teach in a country town.
I would teach reading, writing and arithmetic
Most of the year around.
I would have fun with the kids when school
is out
If I could be a teacher in a country town.

Karen Wherfel

* * *

A very nice letter came to me from my nine-year-old friend, Kenny Kraner, at Marion, Iowa, the other day. With it came a picture and a poem. The poem was not Kenny's and he expressed regret at this. As you will read from the letter, the teacher had put this poem on the blackboard and Kenny was given the privilege and opportunity of illustrating it. This was the poem they learned:

Father, we thank thee for the night,
And for the pleasant morning light;
For rest and food and loving care,
And all that makes the world so fair.

Help us to do the things we should;
To be to others kind and good;
In all we do, in all we say,
To grow more loving every day.

He named the picture he had drawn with colored crayons or pastels, "The Mountain of Heaven." Kenny had been on a trip to New England last summer, where he had seen many mountains I am sure, so he has two mountains overlapping each other and a third mountain top just visible over the rim of the one next farthest back. Back of it all was the enormous sun sinking to rest, with four rosy-tinted clouds floating across the sky. I say floating, because they had every appearance of floating, each one with a different shape, as though wind-driven. In the foreground there were two trees, a bird fountain, two rabbits and altogether there were a dozen birds flying around. One was on the bird fountain, taking a bath, as the water was being splashed up vigorously. Another was perched on the other side of the fountain and water dripped from his bill. An oriole was in one tree and a black-winged redbird was in the other. His birds are exceptionally fine and the whole picture showed a vivid imagination for a nine-year-old boy! Because I think it is very well written for a nine-year-old boy I give you Kenny's letter.

Dear Smiley: (that is my nickname)

I hope you like the picture and all. I passed my penmanship award test. Just tonight I made the picture. It's called the Mountain of Heaven. I guess you know what the picture is. It's a sunset, and I made up the rest. The teacher put the poem on the board for everybody to learn, and she let me illustrate it.

Thank you very much for sending the books and the poems. I'm sorry I didn't write sooner, and I'm sorry that I didn't make my own poem up, but I will later. Thank you for the nice story you wrote about Iowa and everything. (I remember when I was very young how we children used to cover many a description with "and everything.")

On the trip we saw Niagara Falls and the White Mountains and the Green Mountains, and we saw one Beaver, four Deer, two Hawks, by the way we saw a hawk fighting a Red-Winged Blackbird, and two Black Squirrels and about 28 Evening Grosbeak. We went to the ocean to beach comb.

Well, I have to hit the sack now.

Your friend,

Kenneth Kraner.

The only word misspelled was hawk, in which he somehow got an "l" mixed up in it, but I was amazed that he used the word illustrate, and considering the fact that it was evidently his bedtime, and he was no doubt pretty sleepy at the end of such a long letter, I think he should have a gold star for that lovely letter, which I deeply appreciate. And I'm very proud of the picture, with its floating clouds, mountains and sunset. Come to think of it, why didn't I start painting at an earlier age? Maybe by now I could make clouds that would float across the page as Kenny's most certainly do. Aren't children wonderful, and what fine things they can do when their energies are directed well.

* * *

As Dr. Bradley so often says, Chicago is a great city. That it does take hold of one's heart strings is evidenced by the testimonials of so many people.

Our readers will recall that some time ago Dr. Bradley asked for a piano for the Sunday School room. Mr. George W. Will, who lived on the west side of the city and was giving up his home, preparatory to going to the Illinois Masonic Home at Sullivan, Illinois, to live, gave his piano to the Sunday School. Recently Dr. Bradley had a letter and a post card from Mr. Will. The post card read:

"This is a photo of our beautiful lake here at the Home. If it were at all possible I would like to have you stop off at our Home and see Masonry in action!

"I have been in Siloam Lodge for 52 years and I really learned something when I came here. I have been here since November 16, 1957."

With the picture of the lake at the Home came also a letter:

Dear Dr. Bradley:

I am writing you these few lines on the anniversary of Paul Revere's Ride —"The better the day the better the deed."

I have been away from "dear old" Chicago for just five months and while I am located in a beautiful "Home" I *do* miss the city where I was born just 78 years ago on George Washington's birthday (1880). My mother and father were born in Chicago and my grandfather taught French in Chicago in 1849. My mother was on the platform in the old Wigwam at State and Wacker Drive the night that Abraham Lincoln was nominated for President. My father served all through the Civil War as special aid to Gen. William T. Sherman.

My mother was the mother of 13 children and died at the age of 94. My father was a member of Thomas Post G.A.R.

In addition to a 40-year service with Swift & Company (where I retired in 1947) I have been in the employ of the International Harvester Company, the Illinois Steel Company, Marshall Field & Company, Chicago Edison Company, Burton Holmes, the traveler. So you see my heart is *part* of Chicago and I have a host of friends who are ever in my memory.

Now what I miss about Chicago *more* than any *other one* thing are your sermons over the radio. Will you please be so kind as to tell me *what station* you are on and the time. You

were over WJJD for a time. The reception here at the Home is bothered by a lot of static. I have gone all around the dial and still have not been able to pick up your broadcast.

I *miss* hearing you and would appreciate it very much if you could make any suggestion as to what is best for me to do.

I will appreciate hearing from you. Sullivan is about 180 miles south of Chicago.

Hoping that you get this letter personally and help me out in this situation, I remain

Yours respectfully,

George W. Will.

Needless to say we wrote to Mr. Will giving him minute particulars about all the broadcasts where he might hear Dr. Bradley.

We are very happy that Dr. Bradley will still be on stations WBBM, 7:30 a.m., on WAIT, 1:00 p.m., and WCFL 5:45 p.m. on Sundays throughout the summer. A host of friends and listeners depend for their weekly inspiration on Dr. Bradley's words and we hope they will let the stations know how grateful they are to them for keeping these inspiring messages on the air throughout the summer season.

* * *

Jack Langworthy, of the Uptown Federal Savings Bank is responsible for sending this little message to Dr. Bradley recently:

"Congratulations on the 46 years of service you have rendered to the people of Uptown Chicago. You and your good works will never be forgotten." And another message:

"Best wishes to a great man." Greta, John and Tom Foerster.

From Clearwater, Florida this telegram was received:

"Congratulations on your 46th anniversary. Best of good wishes for many more. Went to Unitarian Fellowship service here this morning and Rev. Frank Smith joins in congratulations."

Herb and Erna Hunter.

* * *

We publish the following telegram to show how some of our public servants do feel a conscientious interest and pride in their work for the public good:

Dr. Preston Bradley:

I will shortly introduce a bill in Congress to give national protection to the remaining Indiana Dunes. Accordingly I am going to visit and tramp through the area on Sunday, May 4th, on an inspection trip and I would appreciate it if you or a representative would accompany me. We will leave the Randolph Street Station on the South Shore at 2 p.m. daylight saving time, arriving Ogden Station at around 3 p.m. where adequate transportation to the Dunes will be available. Paul H. Douglas, U.S. Senator.

* * *

The first letter we published in this Mail Bag, the one from Mr. Will, and now this letter from Mr. Ivison, are each the sort of letter which hold great interest because of the personal experiences from former times which they relate. This one called to mind some of the writings of Charles Dickens:

Dear Dr. Bradley:

My wife and I were listening to you tonight, as we do every Saturday night. One of your themes was that history does not repeat itself, else there would not be progress.

Now that I am almost 83 years of age, I can vouch for the fact that in at least one particular there is progress.

My father began to work in the English coal mines at the age of nine, fourteen hours or more each day. I

began at the age of twelve, ten hours each day; at fifteen years, eleven hours. Now they have to be fifteen years of age, and are allowed to start work at that age; so, in that respect, history does not repeat itself—no more than eight hours.

May I say that I was interested in reading in The Liberalist about Dr. Wylie Blue's life, in Book Chats, and of his ministry at St. George's Church, Sunderland. That town is just six miles from my boyhood home and I often walked there and back. I remember walking there and back to purchase Carlyle's "Heroes and Hero Worship."

We recently encouraged a friend of ours in Farmington, Illinois, who has just lost a good husband, to tune in to your broadcasts. I am sure your "The Higher Meaning of Trouble" must have helped her. God bless you. Your friends,

P. and E. J. Ivison.

* * *

KEEP - ON - THE - BEAM!

FUNERALS

1—Mrs. Bertha Kloss
9—Miss Augusta Eisfeldt
Mrs. Mary H. Palo
14—Mrs. O. Clark Bryant
16—Mrs. Hannah Royse
24—Bessie Stastny
Mr. H. Ebbeson
29—J. P. O'Connell
31—Mrs. Mary Floess

WEDDINGS

3—Gertrude A. Marlin and Henry W. Fellig, Jr.
4—Doris Dahlberg and Russell Anderson
22—Barbara Bruce and Gerald Kluck
24—Martha Merrick and William Nichols
30—Margery Fox and Eugene Wilbroth
31—Mary McCoy and Rune Johnson
31—Mabel Bargo and William C. Cummings

CHRISTENINGS

4—Bonnie Kathleen Hagood, daughter of Mr. and Mrs. Clifford Hagood
11—Jeanne Kai Beard, daughter of Mr. and Mrs. Preston Beard
24—Lisa Ann Barkley, daughter of Mr. and Mrs. Bob Barkley
19—Baptism of Adults:
Charles Soutter and Florence Jasker Soutter

On June 1st, the Following Members Were Publicly Received Into The Peoples Church

Miss Anita Alcantara,
853 Lawrence Avenue, Chicago 40
Miss Sandra Cornelius,
4816 Kenmore Avenue, Chicago 40
Miss Linda Grover,
4860 Kenmore Avenue, Chicago 40
Miss Phyllis Johnson,
2840 N. Cicero Avenue, Chicago 41
Mr. John A. Kolberg,
4536 N. Winchester Avenue, Chicago 40
Miss Dorothy May Lawson,
4442 Sheridan Road, Chicago 40
Mrs. Mina McDonald,
1016 Leland Avenue, Chicago 40
Mr. and Mrs. Thomas R. Nance,
5009 N. Lincoln Avenue, Chicago 25
Mr. Dennis Wisner,
844 Lakeside Place, Chicago 40
Miss Wanda Nunn,
1446 Bryn Mawr Avenue, Chicago 26
Mr. and Mrs. George W. Scherer,
4613 N. Western Avenue, Chicago 25
Mr. Billy Syvertson,
1550 W. Thome Avenue, Chicago 26
Mrs. Zoe J. Walker,
5722 N. Winthrop Avenue, Chicago 40
Mr. and Mrs. Earl C. Young,
2743 Hampden Court, Chicago 14,
From First Congregational Church of Oak Park, Illinois.

DR. BRADLEY'S ENGAGEMENTS

MAY

1—Funeral.
Address, 40th Anniversary Luncheon, Conference of Club Presidents & Program Chairmen. Tribute to Princess Ileana of Roumania, great granddaughter of Queen Victoria.
2—Ministers' meeting. YWCA, to meet Rev. Dana Greeley.
Cut records. WCFL.
Ministers' dinner, Stouffer's Restaurant.
3—Wedding.
Cut record, WBBM.
WGN-TV Final Broadcast for season.
4—Radio Address, "Words and Music" WBBM.
Sermon, Peoples Church.
Broadcast, WAIT.
Broadcast, WCFL.
Attend Reception, Mr. & Mrs. Walter Kraft, to meet Japanese Consul.
Address. Park Manor Congreg. Church.
Broadcast, WSEL-FM.
Reception, Len Schlosser, WBBM.
5—Address. Annual Spring Luncheon, Milwaukee Woman's Club, Medford Hotel.
Cabinet meeting. Peoples Church.
6—Cut 14 sermonettes. WAIT.
Address. Annual Spring Luncheon, Professional & Business Woman's Club, Peoples Church. Lewis Towers.
7—Address. Chapel, North Central College, Naperville, Ill.
Sick call.
Meeting. Chicago Commission on Human Relations.
8—Luncheon, Mr. Kline, United Recording Studios.
Cut six records, WCFL.
9—Two funerals.
Address. South Suburban Shrine Club. Olympia Fields Country Club.
10—Cut record. WBBM.
11—WBBM Broadcast.
Sermon. Peoples Church.
Broadcast, WAIT.
Broadcast, WCFL.
Address, Berean Baptist Church.
Broadcast, WSEL-FM.
12-13—Visited my birthplace, Linden, Mich.
14—Luncheon, Harriet Atlas, Len Schlosser, WBBM.
Funeral.
Reception, Crystal Ballroom, Blackstone Hotel, 21st Birthday, Hotel Sheraton Corporation.
15—Address. Wisconsin Public Welfare Assn. Hotel Loraine, Madison, Wis.
16—Funeral.
Conference, Glen Snyder, WLS.
Cut 6 records, WCFL.
Address. Temple Mizpah. 75th birthday of Rabbi Singer and 50th year as a Rabbi.
17—Cut record, WBBM.
18—Sermon. Beloit College Chapel, Beloit, Wisconsin.
19—Baptism.
20—Commencement address, Piney Woods Country Life School Auditorium, Piney Woods, Mississippi. 37th Commencement.
21—Address. 31st Annual Mid-west Regional Gas Sales Conference. Edgewater Beach Hotel.
Sick calls.
Meeting, Chicago Commission on Human Relations.
22—Wedding.
Address. Chamber of Commerce Banquet. Galesburg, Ill.
23—Work in Study.
Prof. David Clarke from Albert Schweitzer College in Churwalden, Switzerland, was week-end guest.
24—Christening.
Two funerals.
Cut record. WBBM.
Wedding.
25—Broadcast. WBBM.
Sermon. Memorial Sunday, Peoples Church.
Broadcast. WAIT.
Broadcast. WSEL-FM.
Broadcast. WCFL.
Address. Columbia Post Monument, Forest Park Cemetery.
50th Wedding Anniversary celebration Dinner, Knut Hansen and wife, Svithiod Club.
26—Address. 11th Biennial Convention United Transport Service Employes, Hamilton Club.
Address. Rotary Banquet, Manitowoc & Two Rivers, Branch River Country Club, Two Rivers, Wisconsin.
28—Address. Alpena, Michigan Boys' Club, Alpena, Michigan.
29—Funeral.
Address. Commencement, Harvard, Ill.
30—Wedding.
31—Two weddings.
Funeral.

THE PEOPLES CHURCH

941 Lawrence Avenue

Sunday morning broadcast, "Words and Music," WBBM
Dr. Bradley and the Peoples Church Choir and Quartet ..... 7:30 a.m.

Choir Rehearsals—Every Sunday, September to June. New members welcomed .... 9:30 a.m.

Sunday School. Rex Styzens, Director, Religious Education:
During the summer children meet in the church sanctuary at 11 for a special picture showing, retiring at 11:30 before the sermon, to Anderson Hall for the remainder of the hour ..... 11:00 a.m.

Sunday morning service ..... 11:00 a.m.

WAIT, Sermonette by Dr. Bradley ..... 1:00 p.m.

Uptown Temple Club (single adults) every Sunday, Anderson Hall ..... 5:00 p.m.

Vesper Broadcast, WCFL, every Sunday ..... 545 p.m.

Sunday Evening Service (Re-opens November 2, 1958) ..... 7:00 p.m.

Wednesday Evening Book Reviews (the four Wednesdays in January, 1959) .... 8:00 p.m.

Woman's Club: Opening Luncheon in September. For information regarding membership and summer events, contact Corresponding Secretary, Mrs. Chris Larsen, 909 Gunnison St., RAvenswood 8-2420

Professional and Business Woman's Club:
Opening Dinner in September. For information during summer months:
Open Dinner in September. For information during summer months:

Men's Club: Meets once a month during church season. For information, write or phone Mr. Harold E. Hansen, Sec., 2218 W. Carmen Avenue, Edgewater 4-5998.

Couples Club meets 1st Tuesday in Anderson Hall, Folk Dance ..... 7:30 p.m.

The Uptown Players, J. Bradley-Griffin, Founder-Director, *In Memoriam.*

Ushers Club—Secretary, Harold E. Hansen, EDgewater 4-5998.

Senior Girl Scout Troop No. 97, Tuesdays at 4249 Greenview Ave ..... 7:00 p.m.

Intermediate Girl Scout Troop No. 187, every Thursday, Anderson Hall ..... 7:00 p.m.

Intermediate Girl Scout Troop No. 860, every Thursday, Anderson Hall ..... 3:30 p.m.

Brownie Scout Troop No. 630, every Thursday, Bradley Hall ..... 3:30 p.m.

Dr. Bradley's Summer Broadcasting Schedule
Every Sunday

WBBM—"Words and Music"—Dr. Bradley and Peoples Church Choir ..... 7:30 p.m.

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